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(See page 693)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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HUGH B. BROWN
Publisher
RICHARD R. LYMAN
Editor
PARRY D. SORENSEN
Associate-Editor

5 Gordon Square, London, W.C.1, England

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And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.—Matthew 24: 14

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THIS WEEK'S COVER—

Two Red Indian braves in their natural tribal costume are pictured as they greet the rising sun. For many years these care-free, nomadic people roamed the plains of America before the country was settled by the white man. To-day their activities are confined mainly to large government reservations. The age old question of who these aborigines are and where they came from is answered in the Book of Mormon, which not only tells the history of their ancestors, but also predicts their future destiny.

THE WORLD'S NEW SCRIPTURE

By DR. FRANCIS W. KIRKHAM

ON March 26th, 1830, a very strange book was announced for sale in Palmyra, a small town of western New York State. The person who signed himself author and proprietor to meet the requirements of the copyright law, declared in the preface that the record on the ancient Gold Plates from which the book was taken, had been preserved and hidden up unto the Lord, to come forth by Divine power to convince the Jew and Gentile that Jesus is the Christ, the Eternal God.

Thus no living person at the time of its publication had anything to do with the writing of its contents, except that Joseph Smith, the translator, dictated its pages as another wrote as he looked upon strange and unknown characters on Gold Plates, entrusted to him on September 22nd, 1827, by a person who had lived 1,400 years before.

The local paper, commenting on the appearance of this strange book, called it "the greatest piece of superstition that has yet come to our attention," and declared, "the whole matter will be treated with contempt."

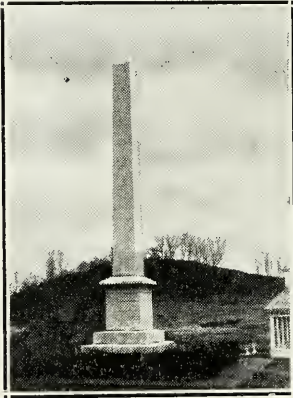
Yet to-day this religious book is printed in sixteen languages and sells 50,000 copies a year. It is accepted by a rapidly growing Church with a membership of three-fourths of a million people as a divine revelation from God to man, and evidence that Jesus of Nazareth is the Son of the True and Living God.

In the words of Orson Pratt, an early convert who had an opportunity to know all the facts concerning its divine origin:

"This book must be either true or false. If true it is one of the most important messages ever sent from God to man. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will receive it as the word of God."

The printing of this strange book required more than a half year on a small hand press. At the time the manuscript was given to the printer, the person who had the copyright was unknown except to a few hundred neighbours and friends. He was twenty-three and one-half years old, with ability only to "read, write, and cipher," such as was common to those who attended the one-room rural school during about three winter months and for a few years of their lives. He had travelled no farther north, east, or west than 30 miles, where at times he worked at such odd farm jobs as were available.

It was in a small home he built on a part of his father-in-



Monument at
Joseph Smith's Birthplace *

* Located at Sharon, Vermont.

law's farm which he had purchased, that he began to translate and dictate to a friend the contents of the book.

The work progressed continuously as "circumstances permitted" from April 7th until about July 1st, when the manuscript, consisting of 522 printed pages, was completed. No revision was possible for the reason that the translator claimed he was dictating by the gift and power of God. Thus this long record could not have been corrected for errors in doctrine, or for continuity of events, or for any other condition that would help make the book consistent with itself.

On August 25th, 1829, after the manuscript had been copied in long hand, the printing began. The first copy was advertised for sale on March 26th, 1830.

Enlightened and strengthened by Spiritual power, the believers in the divine message of this book withstood ridicule and bitter opposition for nearly a century. They were exiles in their own country, they were misunderstood, condemned, and maligned. They were called "shameless sinners," "ignorant and deluded." Yet to-day vital statistics show their birth rate greater, their death rate lower, their divorces fewer, their criminals less in number than the average for the country. They lead in education, in home building and ownership, in care for their needy, in providing activities for members, both spiritual and temporal, and they have always answered with intense patriotism every call of their country.

During the past quarter of a century they have been better understood, until to-day prejudice has practically disappeared and some observers are beginning to see within their organization that vital force of primitive Christianity which makes for better lives and more useful citizenship.

It is hoped that these facts will cause the earnest seeker for truth to read the book with earnest intent to know whether or not it is of divine origin, and through his own sincerity put to test the spiritual promise contained in the book by the last writer of the record, which follows:

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.—Moroni 10: 2-5

Upon this sacred promise and the miraculous events of the origin of this book, and the appearance of immortal messengers of God to restore the knowledge and powers of the ancient Church of Our Lord and Saviour, the Restored Church arose. If the contents of this book, therefore, is the work of any living person or persons at the time of its publication, then the Church of Jesus Christ of Latter-day Saints has no right to exist.

If Christ, after His mortal death, did not arise from the tomb an immortal resurrected Being, and if He did not give to His disciples power to act in His name, and if, on the day of Pentecost, they were not endowed with the power of the Holy Ghost, then there is no Christ, there is no true Christian Church, and man is left without a knowledge of the true and living God.

If Christ, on the other hand, a resurrected, immortal Being, appeared to His disciples as proof of His divinity and endowed them with the spiritual power of the Holy Ghost, why refuse to investigate the evidence that another resurrected person appeared at this time, thereby making possible the translation of ancient scriptures that contain the plainness of the Gospel of Jesus Christ, for the very purpose, as the messenger said, "To convince both the Jew and the Gentile that Jesus is the Christ."

IS LIFE WORTH LIVING

By Miriam C. Bitner

Is life worth living ? I asked a friend,
Weary of toil and strife.
He answered me thus: It will all depend
On what you demand of life.

If pleasure is all you would have. Oh then,
Life isn't worth living at all,
For you will find at life's great end
That pleasure is wormwood and gall.

If the gaining of riches great is your aim,
'Tis a selfish game you play,
And you may find as others have found,
That riches will melt away.

If living the life of sin is your wish,
You are treading a dangerous path,
For he who is master of all hath said:
That the wages of sin is death.

But if you are living the best you can
As you tread life's uphill road;
If you are helping your fellow man
And leading his steps to God;

If you go with a smile instead of a frown
As you work to this great end,
Of preparing yourself for eternity
Then life is worth living my friend.

MORMONISM FOR THE RED MAN

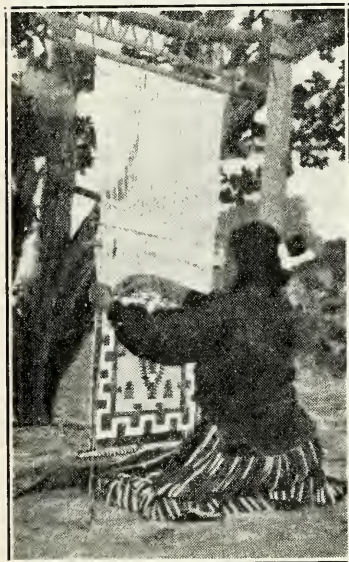
By Elder Richard P. Evans

GLAD tidings of joy are sounding from the mountain tops and desert plains of the vast Red Indian reservations in the States of Arizona and New Mexico. Expressions of rejoicing are coming from bronzed throats which not so long hence made the hills resound with fierce cries of battle. A new ray of hope has dawned for the noble red man as missionaries of the Church of Jesus Christ of Latter-day Saints are preaching the restored fullness of the Gospel to the Navajo and Hopi tribes.

This writer learned of that significant fact with a good deal of interest and pleasure, having lived in direct daily contact for over twenty years with the Navajo Indians (Nav-a-ho) who live in the vicinity of Shiprock, New Mexico, on their reservation land. It has been his privilege to learn the difficult aboriginal language and to study their life and traditions very closely.

Why is it significant that Latter-day Saint doctrines are being brought to the Navajo? We shall endeavour to answer this satisfactorily. However, let us first consider some of his customs and traditions.

The Navajo Indians occupy a reservation in which portions of Arizona, New Mexico and Utah are included, most of which is mountainous and rocky, but ideally suited for good pasturage. The climate is semi-arid, the scenery ruggedly wild and beautiful. So large is this reservation that it would cover one half of



Weaving an Indian Rug *

England and Wales; so sparsely populated that there are only two persons to the square mile, as compared with England's 611 to the square mile.

This vast expanse of open range country affords full expression to the roving tendencies of the Navajo, and he herds his flocks at will—a happy, care-free nomad. Once very militant and troublesome, he is now peaceful. It is generally believed by ethnologists that the Navajos are a branch of the once dreaded and still warlike Apaches, and this is borne out by physical and lingual similarity. Both tribesmen are very intelligent and clever, though provision of extensive government-directed educational facilities have made little inroads upon

* This picture shows an Indian woman busily engaged in weaving one of the brightly coloured rugs for which the Navajo Indians are famous. They are entirely hand made from wool, which the Indians shear, card, spin and dye themselves, also entirely by hand.

their primitive methods of living. To-day they pursue their pastoral and agricultural life as they have done for decades, fond of tradition and long-established custom, reluctant to adopt the new and unfamiliar.

The religion of the Navajo has been classed as paganistic—a statement partially but by no means predominately true. This is evident to any person who makes a careful study, speaks of his association with the Indian in terms of years and not months, and who gains by those years of association the confidence and friendship of those best qualified to impart these legends—the medicine men.

It may seem paradoxical, but these uncivilized, uneducated shamans recant to wondering white men legends which bear a very strong resemblance to Biblical writings. These legends, preserved and handed down for unknown centuries from shaman-father to novitiate-son, fill the listener with wonder; as, for example, the legend of a creation which closely parallels the account written by Moses. Of course, it is but natural that in the passage of time and the total absence of a written language corruptions and deviations should appear which do not detract from the main theme but add an intensely interesting angle.

From the average Christian standpoint the Indian is still very much a heathen, sadly in need of conversion. Although much missionary work has been carried on in his behalf, and the establishment of mission schools and hospitals has done much to raise the living standards among them, the fact remains and is clearly visible that the Christianity of the average Navajo Indian is somewhat superficial. To all outward appearances he is a staunch believer and he may have received a high education in either secular or ecclesiastically sponsored schools, but the average Navajo will and does at the first opportunity return to the old and beloved religion of his father, donning paint and feathers and participating in the tribal ceremonies.

If one asks the medicine men where they have obtained these things, at once comes the reply, if you have gained their confidence, that they have treasured them for many centuries, since the time when twelve great white men came in their midst and ministered to them. This tradition is augmented by their belief in a Supreme Being who came among them also and raised the dead, healed the sick, cast out evil spirits, and performed miracles analogous to the Saviour and His Twelve.

Naturally the question arises, "If in these ancient tribal legends there is so close a resemblance to the teachings of the Bible and they claim to have treasured these things for so long, why then do they not find Christianity just that much easier to accept?"

The answer reveals the innate nature of that simple, unsophisticated race—quick to take advantage of any sign of weakness and infinitely contemptuous of the same; unable to interpret any sign of condescension or leniency in any other term than weakness or fear. Here then, is the Indian's stumbling-block to Christianity by his methods of reasoning. Thus he will answer, if given the opportunity:

"You tell us Jesus was a God, a Supreme Person who had power to raise the dead and perform these many other great deeds. Yet you tell us that He allowed men to nail Him to a cross and to kill Him by thrusting a spear into His side. Something is wrong," he reasons. "A god should have more power than that!"

To follow the same trend again, he is not duly impressed by the story of the Master having raised the dead to life, since his own primitive legends tell him precisely the same thing. If he is told that Scriptures relate where God spoke to Job from the whirlwind, he has no reaction. His own legends relate the same occurrence. For Jonah, he has contempt, for his own Jonah awaited not the hour of deliverance, but promptly cut his way to freedom with a sharp stone knife—superior by far to his reasoning. Instances without end could be quoted in this same vein, but these suffice to demonstrate the difficulty

About the Author

Elder Richard P. Evans, author of this interesting story about the Navajo Indians, is a member of the



Millennial Chorus. He has lived among the Navajos for practically his entire life, speaks their language fluently, and knows the people intimately. His father, whose parents were converted to the Church

in Wales nearly 50 years ago, operates a "trading post" on the Indian reservation at Shiprock, New Mexico. Ninety per cent. of the customers are Navajo Indians.

of Christianizing the Navajo. If the white man cannot impress upon him and satisfactorily explain the need of a Redeemer—and so far his efforts have met with little success—then the fight is lost, for the Indian is able to match miracle for miracle.

Most perplexing to the Navajo is the question of his origin. He is aware, of course, that the name "Indian" is a misnomer given to him by Columbus, who supposed that he had found the long sought route to the Indies. The most generally accepted contemporary theory of the Indian's

origin is that he was originally of Asiatic descent, and that he inhabited the American continent by a series of migrations from the former continent via the Bering Strait, the shortest water barrier between the two mainlands, and eventually spread over America.

The Navajo's contempt for the yellow race is unspeakable. To be classed with them fills him with resentment. The Bering theory may be a correct one to a certain extent, but in the Navajo's religion is to be found nothing which savours of Buddhism or Llamaism, long the religions of Mongolia and Tibet.

The Egyptian-like structures of Central America and Mexico have also aroused much speculation, from an archeological standpoint, as to the origin of the Indian. And the Indian himself is no less desirous of knowing this than is the inquisi-

(Continued on page 700)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

EDITORIAL

THURSDAY, OCTOBER 28, 1937

WHY GO TO CHURCH ?

Reasons for Church attendance are many and varied. Its value can hardly be measured, any more than the radiance of a moonlit night. A utility value can hardly be placed on church any more than can the first breath-taking view of the Grand Canyon be estimated by those who behold it. Ask anyone who has seen the Grand Canyon what his reaction has been and he cannot say much; it is one of the experiences about which one feels deeply but talks little. Yet though no utility value can be set upon the view of the wonder of the Grand Canyon, an intrinsic value results from the sublimity of the view. Man stands taller after having seen the grandeur of those mighty gorges.

Something of that grandeur and that sublimity exists in the church which is just around the corner from every one of us.

In a world crowded with competition and hurry, church affords opportunity for meditation which a busy world eliminates. Although it is true that meditation results from being with nature, it is equally true that man, since he is a social being, must associate with others of his kind; he craves companionship, he longs to understand people.

In church we meet people from every walk of life and accordingly broaden our horizons. In business fields, we meet competitors or associates in the same field; hence, we don't get refreshingly different points of view. We don't rub shoulders with the crowd; we lose the common touch; we limit our response to life, when we don't attend church.

Frequently we attend church because there are those who depend on us, whose lives we touch. In helping them unfold to the light of truth, we ourselves learn more fully the truth we teach. Mothers and fathers who would lead their children in the paths of light must attend church for the force of example which they give their young people, as well as for the good which they themselves will obtain.

We go to church because there we gain a feeling of fellow-

ship in a common cause; we build for solidarity with others whose aims and feelings are similar to our own and yet which combined transcend those of any single person.

The Church re-emphasizes the good which already exists in other agencies. The Church stands behind the home; it is the greatest single agency that condemns divorce, emphasizes the sanctity of marriage, stresses the necessity of family unity, and insists on sexual purity. The Church reinforces the work done in the schools. The Church offers opportunities for clean, wholesome recreation and busies itself when conditions are not as they should be.

The Church emphasizes the best qualities which are to be found in operation in the business world. Honesty, integrity, reliability are stressed both in business and church. In addition to emphasizing the other factors which enter a man's life, church adds one; an intangible something which binds all strands into a unified whole and makes the life of the individual meaningful and complete.

There are faults in our churches, just as there are faults in any of our multiple relationships. Some of these faults can be and are being corrected. Others perhaps will not be so long as human nature remains what it is. Our aim is perfection, but we recognize our mortal limitations.

There are hypocrites in church just as there are dishonest people in every field of business, and yet that does not make us forswear business. It should not make us refuse to attend church. What we should try to do both in business and church is to educate and legislate against dishonesty and hypocrisy.

Through our attendance at church, we get a spiritual satisfaction that no other association, business or social, can give.

Business offers physical satisfaction, for a time; society offers emotional satisfaction, for a time; the Church offers the opportunity for achieving physical, emotional, spiritual satisfactions, for all time.

I go to church because of the example of people whom I know and respect. Most of the great men and women in my community are church-goers. I can see the influence of the Church in their lives and their activities. They have attached themselves to God's cause and are helping work out His will.

Latter-day Saints should go to church because they have been commanded to do so. In the Doctrine and Covenants we have the specific instructions: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." When we attend church, we are given the opportunity to partake of the Sacrament of the Lord's Supper and renew a right spirit within us and pledge ourselves anew. If all other reasons were swept away, that reason alone is sufficient proof why we should attend church.

We therefore go to church to receive an intrinsic value, far and above any utility value we may receive, a renewal, and a vision which unify our lives and make of all the various strands a cable which will give us safe-conduct as we travel the road to perfection.—MARBA C. JOSEPHSON

**Advances
Worthy
Undertaking**

**Thou Shalt go
to the House
of Prayer**

THE WATERY GRAVE

By Elder James E. Talmage.

FOURTH OF A SERIES

WHILE our Lord tarried at Jerusalem following the first Passover festival after the beginning of His public ministry, there came unto Him by night a certain ruler of the Jews. The visitor was of the Pharisees and a member of the great Sanhedrin, or supreme council of the nation. We must credit the man with a genuine desire to learn of the doctrines taught by the newly recognized Prophet from Galilee, whose fame was already widely spread; but it appears that pride of station or fear of criticism led him to seek an interview under cover of darkness and privacy.

Speaking for himself and probably for his official associates, Nicodemus thus addressed the Saviour: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Without waiting for specific questions, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God."

The learned Jew expressed surprise, if not incredulity. "How can a man be born when he is old?" he asked; "can he enter the second time into his mother's womb, and be born?" Even after further explanation of the plan provided for the salvation of mankind, the eminent Rabbi and Sanhedrist exclaimed: "How can these things be?" Our Lord's reply must have been humbling if not humiliating to the man: "Art thou a master of Israel, and knowest not these things?" The conditions of citizenship in the kingdom of God are so simple that even the unscholarly may understand and obey.

Beyond question the second birth specified to Nicodemus as so thoroughly indispensable that without it no man can ever see the kingdom of God is baptism by water, and by the ministry of the Spirit or the Holy Ghost.

The efficacy of baptism as a means of securing remission of sins and of attaining entrance to the Church of Jesus Christ, which is the kingdom of God, lies in the fact that this is the ordinance prescribed by Divine authority, whereby the Saviour's atoning sacrifice may be made operative and effective. Salvation is not to be had for the mere asking; it is nevertheless made accessible to all through faith and prescribed works.

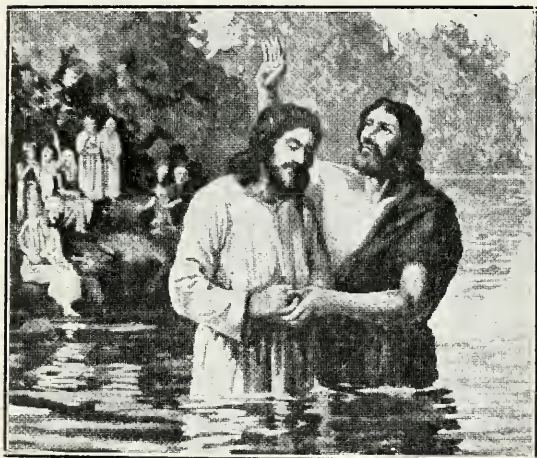
Simple as is the outward or physical process, there is profound symbolism in the baptismal rite. As seen, Christ compared it to a birth, an entrance into a new world or state of being. No such symbolism obtains in baptism except by complete immersion in water and a coming forth therefrom.

Water baptism has also been very impressively compared to burial and resurrection; and the comparison is meaningless except the baptism by immersion followed by a rising from the water grave. Paul evidently so knew, as his words attest:

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 3-5)

Christ Himself was baptized "to fulfil all righteousness," and His baptism at the hands of John was by immersion, as is evidenced by the fact that He "went up straightway out of the water."

Have you read the story of the contrite Ethiopian eunuch, treasurer to Queen Candace? After listening to Philip's exposition of the Scriptures, as the two rode together, the Ethiopian desired baptism, and, Philip consenting, "he commanded the



The Baptism of Christ

"And Jesus . . . went up straightway out of the water."

chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8: 26-39).

Did Philip, who was directed in this ministry by the angel of the Lord, err in administering baptism by immersion?

Theologians are generally agreed that for centuries after the time of Christ immersion was the only mode of authorized baptism; and philologists testify that the very word "baptize" is derived from the Greek verb meaning to immerse or bury. The Holy Scriptures prescribe baptism by immersion as essential to salvation, and none other form is validated by the Word of God.

To the Nephites on the Western Continent the resurrected Lord appeared soon after His ascension from the Mount of Olives. He gave the people explicit instructions as to the way in which the essential ordinance of baptism by immersion was to be administered.

Baptism as prescribed by revelation in the present age is after the same pattern; and every baptism administered in the Church of Jesus Christ of Latter-day Saints is by immersion.

MORMONISM FOR THE RED MAN*(Concluded from page 695)*

tive white man.

The Book of Mormon throws a most illuminating ray of truth upon this question, and has satisfactorily answered it for a good many thousands of people. The Indian is there to-day and ruined cities and temples stand in mute testimony of a mighty civilization that once existed. Ancient Navajo legends speak not of Buddhism, but of gods able to raise the dead. The prophet Isaiah wrote of truth which should whisper out of the dust (29: 4); of a book which would confound the learned (29: 11-12). Ezekiel spoke of the stick of Judah and Ephraim which should be brought together as one in the hand of the Lord. (37: 19)

The Book of Mormon is a translation of ancient records long hidden in the ground; a history of a people led by the hand of God out of Jerusalem 600 years before the Lord came to earth as the Babe of Judea. It tells of the arrival of this small band at the Americas and of their division into two groups—one righteous and blessed of God, carefully preserving their history: the other disobedient, cursed with a dark skin, ignorance and filthiness. The two were known as Nephites and Lamanites. Great was the civilization of the Nephites, mighty and powerful their numbers and accomplishments so long as they remembered the Lord; terrible were their persecutions at the hands of the Lamanites when they forgot Him. The Saviour appeared in fulfilment of the inspired prophecies their seers proclaimed, and established His church and His apostles in that land.

Great blessings followed; prosperity reigned and eventually overwhelmed them; greed, lust and crime brought the scourging Lamanites upon them, and the Nephite annihilation became complete. A lone Nephite, Moroni, remained to finish and deposit the sacred records in the earth away from the destroying hands of the dark-skinned conquerors. To-day, the greater part of the American Indians are known as the descendants of the victorious Lamanites.

The first five books of Moses and many prophetic writings were brought by this emigrant band from Jerusalem, and long before the brothers Nephi and Laman separated to become mortal enemies they were taught from these books. (1 Nephi 6: 11-22) And at one time the dark skinned people became more righteous than the Nephites, and preached the Gospel to them. Is it unreasonable to believe that the legends of the Navajo Indians to-day date from that ancient source of truth; that their legend of a Supreme Being who raised their dead and healed their sick, and the twelve white men form the genesis of these ancient tribal traditions?

The promise of the Lord was given to the Lamanites and their descendants that the day was to come when the Gospel of Jesus Christ should be declared among them, and that "they shall be restored to the knowledge of Jesus Christ." The promise was also given to the Lamanites and their descendants

that this book, the record of those which have slumbered (2 Nephi 27: 6), should come forth, and then should they know of their origin in Jerusalem; the Gospel should be preached to them for a restoration of the knowledge of their fathers, and that they should rejoice in the blessings of God. Further, that the darkness of skin and mind should begin to leave them, and that a few generations should find them a white and delightful people, taking part in the great culmination of the Lord's purposes before His coming to earth to reign. (2 Nephi 30: 3-18)

Through the instrumentality of Joseph Smith, an uneducated, humble man chosen of God, this Book, so long hidden in the dust has come forth and is now translated into the languages of many nations. And now, the Book is going forth to the American Indian. Soon a reconciliation, a bringing together of this ancient record and the fragmentary traditions long so carefully preserved by the Indian shall come to pass, and then by the power and authority of the servants of the Lord shall their understandings be touched, and they shall reap the promised blessings.

Is it any wonder that glad tidings of joy are heard in Navajo land to-day? Oh the longing, near despair and thrilling surge of renewed hope after long centuries of patient waiting, expressed to those humble Latter-day Saint elders as their message began to be unfolded! "Why have you been so long? We have waited many, many moons for you to come!" Sublime expression! May their day of light soon shine to all the world as a testimony that God lives and is mindful of His children.

MANCHESTER DISTRICT CONFERENCE

President Hugh B. Brown was principal speaker at sessions of Manchester District conference, held in Rochdale, Sunday, October 24th.

More than 200 were in attendance at the evening session of the conference, held in Pioneer Hall, and conducted by District President William Gregson. Besides President Brown, speakers were Supervising Elder Vernon A. Cooley, Elders Parry D. Sorensen, Ellis E. Craig, and Sister Marie Waldram, lady missionary.

A special speaker at the afternoon meeting was Dr. Henry Eyring, president of the New Brunswick Branch in the Eastern States Mission and professor at Princeton University, who is a visitor to England at present. Others speaking in the afternoon session were President Brown, President Gregson, Elders Russell S. Marriott, W. Burt

Buxton, O. Clifford Merrill and Glen L. Allen. Brother B. W. T. Norman, first counsellor in the district presidency, conducted.

President Brown, Elders Blaine D. Fisher, Max Garn Capener, Benjamin H. Glade, Franklin H. Hawkins and Donald P. Fowler spoke at the morning meeting, conducted by Brother Frank Kelsh, second counsellor in the district presidency.

Musical numbers at the conference included vocal solos by Brothers Hugh Q. Jones and John Massey, selections by the Hyde and Oldham Branch male quartette, a missionary quartette, the Rochdale Gleaner Girls' Chorus and the District Relief Society Choir.

Aside from the evening meeting, all sessions were held in Rochdale Branch Chapel.

NEWS OF THE CHURCH IN THE WORLD

PROGRESS AND GROWTH in the Church has been manifest in many different ways during the past year. One of the most important of these has been the increased membership and activity in the missions throughout the world. Mission presidents in attendance at the 108th General Conference brought encouraging word of the progress being made in their respective missions, and similar reports from other missions have reached the European Mission Office.

BAPTISMS in the Danish Mission have shown an increase of 100 per cent. during the first nine months of 1937, as compared with the first nine months of 1936, according to President Alma L. Petersen, who was a recent visitor in London. President Petersen was honourably released from his labours as Danish Mission President after serving for forty months in that capacity. He was succeeded by President Mark Garff. The fourteen branches in the Danish Mission are all prospering, President Petersen reported, and last year 1,600 copies of the Book of Mormon, printed in the Danish language, were sold. During his recent trip to Europe, President Heber J. Grant dedicated the newly built chapel at Esbjerg, Denmark.

CZECHOSLOVAKIAN members will soon be able to read *The Articles of Faith*, by Elder James E. Talmage, in their native language. The book was recently translated from English into Czech and is now being printed. Other Latter-day Saint books which have been translated and published in the Czech language are the Book of Mormon, *One Hundred Years of Mormonism*, and *What is Mormonism?* In addition,

a number of tracts and pamphlets have been published.

WITH THE MOTTO, "A *Ster* in Every Home," the Netherlands Mission has recently added a coloured cover to its official mission publication, *Der Ster*, and made other modern improvements. As a result of contacts made through the new publication, missionaries were invited by the principal of a school in the northern part of Holland to come to the school, with expenses paid, and give an hour's lecture on Mormonism to the 200 students in the school.

SINGING GROUPS of missionaries are experiencing unusual success in many missions, according to mission presidents attending the recent General Conference. A quartette in the Central States Mission recently sang before 85,000 people during the Missouri State Fair and in one day presented 11 programmes.

VISITORS to the Church booth at the Pan-American Exposition in Dallas, Texas, have numbered 122,963 during the past summer, President Erlay Christiansen, of the Texas Mission stated.

CANADIAN MISSION will soon have its first Church-owned chapel, according to President Abel S. Rich. It will be in Toronto, where Mission headquarters are located. A quartette of missionaries have sung over 25 radio stations.

NORTHERN STATES Mission has 175 local missionaries, in addition to the regular travelling missionaries, President Bryant S. Hinkley reported. A missionary quartette in this mission has also presented numerous programmes over radio stations, before civic clubs and other organizations.

LEEDS DISTRICT CONFERENCE NOTICE

Leeds District conference will be held on Sunday, October 31st, at Bradford Branch Chapel on Woodlands Street, off City Road, with

sessions at 11 a.m., 2.30 and 6 p.m.

Hull District conference will convene on the following Sunday, November 7th, at Hull Branch Chapel.

OF CURRENT INTEREST

EXCHANGE of 31 American boys, recipients of the international schoolboy fellowship awards, for students from English, Irish, and German schools was recently instituted for the coming year. Under the arrangement, American preparatory students are exchanged for a year with pupils of schools in these countries. The interchange means that English, Irish, or German parents who send their boys to an American school will receive "another son" for the boy who has gone away, and they are expected to care for and entertain these boys when they are not in school. The same arrangement is made in America for the European boys. To get these scholarships, applications are made by the students in the schools participating in the exchange and a committee of headmasters meets and selects the appointees who go abroad for a year of schooling. The plan is doing its part to lay the foundation of peace and understanding among the several countries.

POLAR NIGHT has fallen on the four Russian scientists at the North Pole, who are spending a year on an ice floe studying conditions there. They will not see the sun for approximately six months and except for an hour or two of twilight each noon, they will be in darkness. In the interests of aviation and sea navigation the party is mapping the magnetic characteristics of the

Polar regions, and hopes to solve the mystery of the Aurora Borealis. The ice floe has shifted considerably since they first set up camp on it.

GLASS DESKS are to be found in use in the classrooms of a model Italian school. The modern furniture was designed by architects Romani and Clausetti, of Milan, who took the idea from safety glass first developed for motor cars. The glass top covers a stream-lined wooden frame, with a section for books and pencils on the right side of each desk.

THE BIBLE has just been published in a revised edition and is being distributed by William Heine-mann, Ltd., publishers. *The Bible: Designed to be read as Literature*, as the new book is called, holds to the language of the King James version but books have been arranged in order of time and topic. Mr. Ernest Sutherland Bates, the editor, has omitted chapter and verse numbering and prose is printed as prose; verse as verse. Old-fashioned spellings have been modernized and tiresome genealogies left out to present the book as a collection of literary works to be read as such. Printed in beautiful type and with attractive make-up, it contains many useful explanations, with the purpose of making it popular reading matter for all classes of people.

DEATH

ANDREWS—Sister Edna Andrews passed away on Friday, October 1st, at her home in Hyde. Funeral services were conducted by Supervising Elder Vernon A. Cooley at Hyde

cemetery on Tuesday, October 5th, and Elder Ellis E. Craig dedicated the grave. Sister Andrews was a faithful worker in Hyde Branch for many years.

PERSONAL

TOMLINSON - BERRY — Sister Gertrude Tomlinson, of North London Branch, and Brother William Berry, of Southwest London Branch, were married in the Tot-

tenham Registry Office on Thursday, October 14th. A reception and social followed at the North London Branch Chapel.

FROM THE MISSION FIELD

Transfers and Appointments—

Elder Glen H. Grimmer was transferred from the Millennial Chorus to the British Mission Office on Monday, October 11th.

On Wednesday, October 20th, the following transfers were made: Elders O. Clifford Merrill and Norman H. Roberts from the Millennial Chorus to Manchester and Welsh Districts, respectively; Elder George D. Bryson from Newcastle District to Welsh District; and Elders Donald L. Johnson and John Albert Pennock from Welsh District to Leeds and Newcastle Districts, respectively.

On Wednesday, October 20th, Elder Norman H. Roberts was appointed supervising elder of Welsh District; and Elder Clyde L. Barraclough was appointed president of the Millennial Chorus.

Elder H. Hooper Mortensen was appointed executive secretary of the Sunday School on Monday, October 11th.

Doings in the Districts—

SHEFFIELD—Harvest festival services were held in Sheffield Branch on Sunday, October 10th. Over one hundred people attended the evening session, conducted by Branch President Harry V. Bailey, speakers at which were, Lady Missionary Florence Malmberg, and Brothers John T. Holton, Sr., and George A. Stubbs. Speakers at the afternoon meeting, conducted by Sunday School Superintendent George A. Stubbs, were Sisters Edith A. Johnson and Rita F. Hardy. Musical items were furnished by the Sunday School chorus. Produce contributed was sold the following evening at a social under the direction of Sister Martha Smith, Relief Society president. Proceeds were given to the Relief Society funds.

LONDON—Harry Cameron Russell and Jane Elizabeth Russell, twin children of Dr. and Sister Ray M. Russell, were baptized by their father at a baptismal service held in Southwest London Branch Chapel on Wednesday, September 22nd, and confirmed by President Hugh B. Brown. The service was conducted

by District President Andre K. Anastasiou.

The M Men of North London Branch have organized a football team, and are playing regular games. Captain of the team is Brother Thomas W. Willmott and vice-captain is Mr. J. Wood.

HULL—Gainsborough Branch held its harvest festival on Sunday, October 10th. The evening meeting was conducted by Branch President Thomas J. Mills, and speakers were District President Joseph Walker, Elder Rodney Tew, and Brother William H. Fitchett. The afternoon meeting, conducted by Sister Ellen M. Cavanagh, consisted of songs and recitations by the members. Contributions were sold on the Monday following at a gathering of members and friends at the Branch Hall. Sister Elizabeth B. Mills conducted, and proceeds were given to the Relief Society funds.

MANCHESTER—A memorial service was held in Hyde Branch for Sister Edna Andrews on Sunday, October 17th. Special music was furnished by the Hyde Branch Quartette.

Elder Blaine D. Fisher was requested to dedicate the grave of Mr. John Harrison, a non-member, on Sunday, October 10th.

SCOTTISH—Glasgow Branch was recently reorganized with officers sustained and set apart as follows: Branch President, Supervising Elder A. Z. Richards, Jr., counsellors, Brother A. B. McGowan and Elder William W. Winder; Branch Clerk, Brother Alexander Leslie; Sisters Sarah Thomson, Kathrine McGowan, Ethel Hosie, and Margaret Thomson, Relief Society president, counsellors, and secretary, respectively; Brothers Edward L. Williams, Alexander Murphy, Robert Clark, and Sister Hazel Sans, Sunday School superintendent, assistants, and secretary, respectively; Sisters Ethel Scott, Mina Thomson, Margaret Thomson, and Jessie Thomson, Y.M.M.I.A. president, assistants, and secretary, respectively; and Brothers William Scott and Robert Thomson, Y.M. M.I.A. president and first assistant, respectively.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Bejfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road.
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel.
Woodlands Street.
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson St.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street,
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
96, Friargate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton - Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.

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